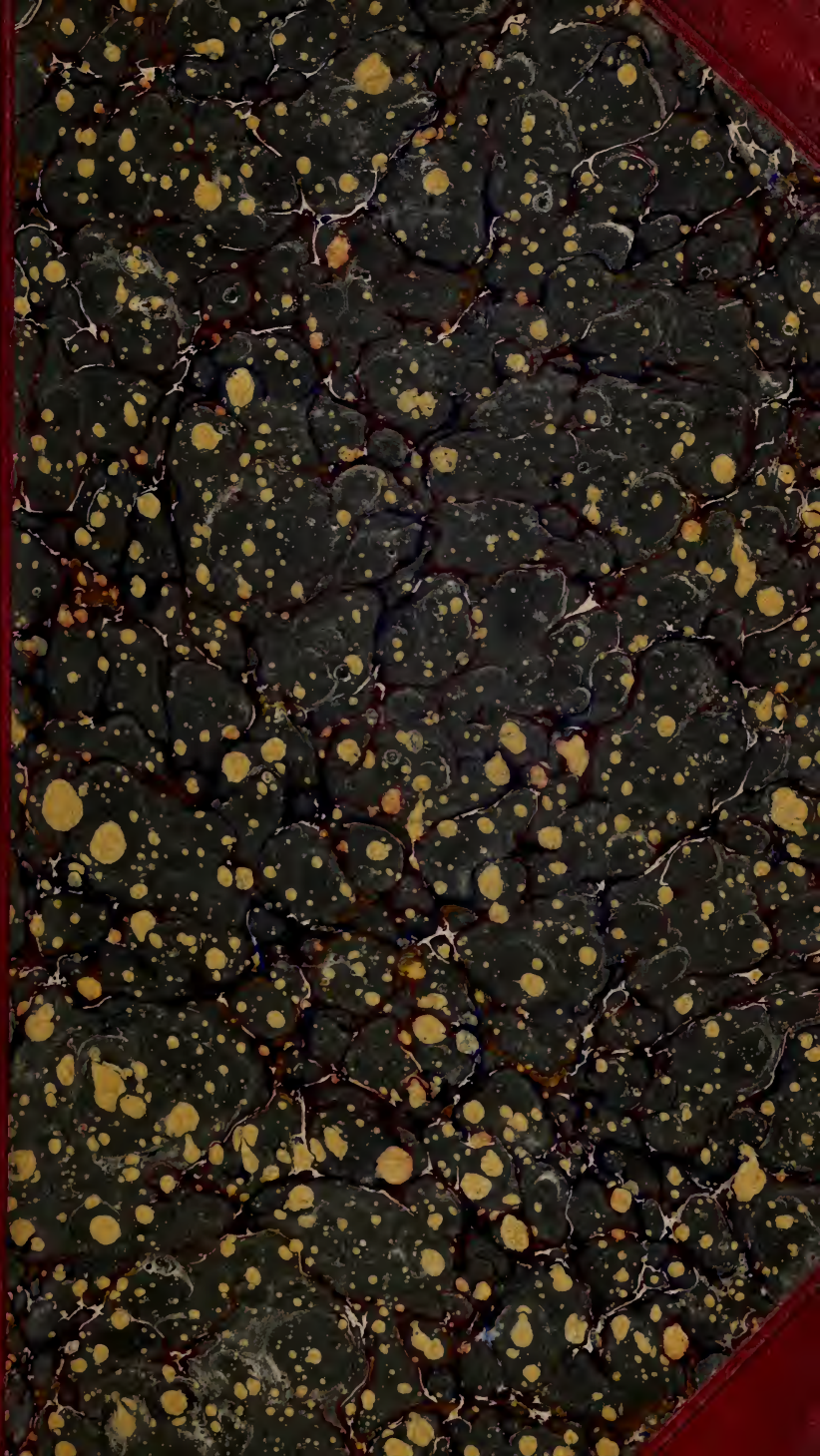

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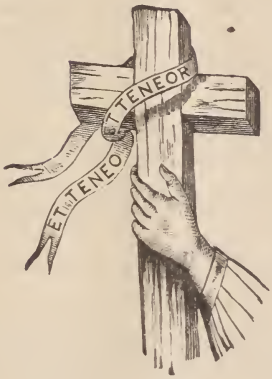

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Abroad.

CHINESE IN CALIFORNIA.

It is an interesting fact that "San Francisco, when she looks toward the sunset, faces more than half the population of the world. New York, in looking toward the sunrise, does not confront as many millions of people."

"Yonder lies my country next land to this," said Yung Wing to a friend, as they were sailing up the Pacific, near our coast, a few years ago. China's Imperial Minister to the United States, a Christian, doubtless realized that it is God's plan that Christian America shall, through her intercourse, commercial and otherwise, aid the religious education of an empire whose authentic annals date back beyond the time of Abraham.

The politicians of the Pacific Coast, influenced by the laboring classes, and also by many who do not view the subject in its religious aspect, see nothing but a flood-tide of immigration from China, which shall overwhelm our land, crowding out laborers from other lands, who claim a better right to the privileges our free nation affords to such as will dig for its gold, till its soil, and enter into its manufactories, and also to those who will be hewers of wood and drawers of water.

A few facts should quiet such apprehensions. "Nearly all the Chinese have come here from a strip of territory not much larger than the state of Connecticut, coming only from the one province of Canton. The inhabitants of this province speak many local dialects, which tends to crystallize them into separate communities, and has great influence on emigration, because it is only those who speak the same dialect who naturally go together." Only those who speak the Cantonese dialect emigrate to the United States, the Sandwich Islands, and to Australia. We have less than one hundred thousand Chinese in America, as the accumulation of thirty years, while within that time, immigrants from Europe have come in such numbers as to comprise more than one-sixth of our population, not including the more than one hundred thousand arrivals in New York during the first three months of the present year.

"The men we have from China are the common peasantry, from country districts, young and healthy, thrifty and industrious, willing to make their way in the world. They are neither paupers nor lepers, and certainly not criminals. for such could not get the aid and security needed."

CAN THE CHINESE BE CHRISTIANIZED?

We are surprised at the numbers of good Christian people that still ask this question. Shall we exclude from the privileges of the gospel the most civilized pagan nation, in her institutions and literature, now existing? Dr. Williams says that the Chinese is the one pagan nation which has come down from ancient times, and this alone is distinguished for its absence from religious slaughter of innocent blood. It is called "the Middle Kingdom," because the Chinese hold a middle place between civilization and barbarism.

Those who come to this country have special advantages for mingling with Christian people and learning how Christian homes are conducted, and they must almost unconsciously absorb Christian ideas. And yet, the diplomats of our nation, in their official report to Congress upon Chinese immigration, declared "that they cannot be converted to those modern ideas of religious worship which have been accepted by Europe and America," &c., &c., to which an infidel justly replied: "I am astonished that these Christian statesmen should still assert that the very religion in which they believe, and the only religion established by the living God, is not adapted to the spiritual need of one-third of the human race!" If God's grace is not sufficient for the Chinese in Christian America, it is not sufficient for China. The Hindoos, Arabs,

Turks, and Zulus, must be still more hopeless, if such reasoning is correct. How reassuring the vision of St. John the divine, when he "beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

The peaceful education of the Chinese, and their habits of self-government in all local matters, have prepared them to meet in silence all insults to which that race has been subjected during all the years since their immigration began.

REVOLUTIONS AMONG THE WORKING CLASSES.

Every year since the Occidental Branch of the Woman's Foreign Missionary Society began its work for Chinese women has been marked by revolutions among the working classes. Threats were made against our building, when first occupied for a Mission Home Six of our windows were boarded up by our Irish Catholic neighbor. A negro refused to help to unload furniture when we moved into the Home, when he learned that it was for the Chinese.

The year following our purchase of the Home, in 1877, came the riots, when Chinese laundries were demolished by the mob. One Chinese was murdered, while defending his property, his body thrown into the flames of the burning building. Incendiary fires were seen, and more feared. A night patrol of citizens was called out to guard the city, and Gatling guns were placed in position to prevent groups of men from collecting upon the streets. A Methodist missionary was hung in effigy, and carried through the streets, and some of the windows of his mission broken. In 1878, mobs again collected, and their tread was heard in the vicinity of our Mission Home till late at night. Again, the present New Year was ushered in with the cry renewed, "The Chinese must go!" and the mob was only restrained from offering violence by an organization of the old-time *vigilantes*. Through all these years political parties strove to outdo each other in hostility against the Chinese, which formed a prominent feature of their platforms. Daily papers published freely the sand-lot speeches, and Kearney was exalted until the people found, too late, that they were nursing a viper.

THE LESSON OF PATIENCE.

In our early experiences we did not talk much about discouragements. To win new recruits for our work we must present the brighter side. "Show us what you are doing," was the cry from

many sober-minded ones. How eagerly we seized upon every favorable feature of our real work, which was that of bringing the gospel to those oppressed women and girls! We would plead with all Christians, whose prayers and gifts are offered for the success of missions, to be patient. Let not your zeal be affected if every message from missionaries is not freighted with news of new-born souls. Our experience has served as a glass through which we can look into foreign lands, and comprehend, in a measure, what the task is to bring the world to Christ; the simple first lessons taught; the slow progress; the dawning light; ending in the miracle of a well-developed, intelligent Christian, and these can be counted by thousands in China alone, and by hundreds of Chinese in America.

RESULTS.

After the sixth anniversary of the Occidental Branch, and after four and a half years existence of the Mission Home, the writer of this, a member of the Society, sought needed rest in an eastern home. One thought then filled our hearts, and that was of praise to our Heavenly Father that He had not permitted us to be destroyed through all the dangers and vicissitudes through which we had passed, but that He had given us a success which seemed almost miraculous.

The Home was free from debt. Our societies in California had used their best endeavors to accomplish this, and generous help had been given by our Parent Society at Philadelphia, and from other friends from the East. We had sheltered seventy women, who had sought our house of refuge; some for a few days, and others for six months, one year, or two years. A community of Christian homes had grown out of the influence and teaching of the Mission Home. The Clay street school for boys and girls was well begun, and prosperous. We had had changes of missionaries, now they seemed permanent.

Let the reader be introduced to the inmates of the Home, as they are seated in the assembly rooms, to listen to a gospel lesson, taught by Dr. Loomis, on Thursday afternoon; or at the Friday class, taught by Mrs. Van Slyke, the secretary. Friday is the day for visitors. There is Choy Line, not quick in study, but a good, faithful woman,—a bit of sunshine in the house. She has learned to cook for the missionaries' table. Her husband went to South America, and his brothers have sought by every device to get possession of her, to sell her. Of this she is aware, and looks defiantly upon all messages and letters. A Tsun came as a child, and has been in the Home three years. She is a treasure. She was brought from China dressed as a boy, with her head shaved, probably to evade the law made against the bringing of women and girls here

for purposes of traffic. She has learned to cook, and is invaluable to Miss Culbertson, as interpreter, and also for her good influence over the inmates. She has a good intellect, and is very promising. A Mui, a child, was a slave girl, and, with those already mentioned, is a Christian; they are members of the Chinese church. Ti Hee, another slave girl, is bright, has sparkling black eyes, and is a perfect little Topsy. She exhibited at times a most violent temper when she first entered the Home; through Miss Culbertson's judicious training and loving care, she has grown kind and gentle, and has given her heart to the Saviour.

Chun Ta, another slave child, eight years old, was brought by officers, to escape inhuman treatment. Her body was covered with bruises. To be taken out of bed and brought to the strange house, late in the evening, among strange people, was scarcely less terrible to her than the beating she had received. She has winning ways, and a remarkable memory, having learned many hymns and texts of Scripture. Chin Mui, the blind girl, is also before us, loving and sweet natured, and demonstrative in her love, and is quick to learn. Little girls, such as these, are bought by families for servants or nurses, and look haggard and old, by carrying heavy burdens upon their backs. When at a suitable age they are sold to be secondary wives, or as an only wife, until the husband is compelled to give her up for a debt, or chooses to sell her; or, what is worse, to be sold into brothels. These poor women are helpless—we can scarcely call them abandoned. You will notice how modest and decorous they are. Miss Culbertson says she has never seen an action which suggested an impure thought in their minds.

We will not give histories of all these girls; the number has reached twenty. Each one has a history which would call out your sympathy. We have a feeling of relief that they are safe within these walls, and are being taught house-work in all its branches, sewing, reading, writing, &c. Their singing is excellent, as taught by Miss Culbertson, and they read the Scriptures, and commit many verses to memory. These girls hold a prayer-meeting twice each week, led by Hoorma, the Nestorian assistant. They also attend service Sabbath morning, at the Chinese church. Mrs. Van Slyke thought to test their understanding of certain truths, not long ago, and asked each girl if she prayed daily, and what she prayed for;—one girl replied, "I pray for the Holy Spirit to come into my heart." "What do you mean by that?" she asked, and "what is the Holy Spirit?" She replied, "Three persons and one God—Holy Spirit is one." Another said, "I pray for a new heart." "But how can you get a new heart? Do you expect God to take out your old one and put a new one in its place?" "No," said the girl, "He wash my heart in the blood of Jesus."

VISITING CHRISTIAN CHINESE HOMES.

On Friday mornings of each week the visitor would especially enjoy meeting Mrs. Condit in one or other of the Christian homes, at a prayer-meeting, where as many as possible are gathered. She talks and prays with them in their own tongue, and leads them still forward into the light. A visit to their homes is always full of interest. One of our pupils made her Christian home in San José. Mrs. Field, of that city, thus describes a visit to her home: "A Fa welcomed me with charming cordiality, laying aside her sewing, and devoting herself to my entertainment like any well-bred lady. There was quite an air of comfort and neatness about the little room; pictures on the walls, a sewing-machine in a corner, and a shelf with books and papers on it. A neat little work-basket held her sewing implements, and an open door showed quite a tidy little bed-room, furnished in American fashion, while a curtain shut off another little room, used for a wood and store-room. And here sits the little woman, stitching, stitching, stitching, for twenty or thirty cents a day. Her husband has been out of work a good deal of the time since their marriage, and so she has had to be the bread or rather the rice-winner. 'Why don't you go out into the sunshine more, A Fa?' 'Oh, I so busy.' 'Why don't you come to the afternoon school, and so learn to read and write better?' 'Oh, I so busy.' But Mrs. Carey is indefatigable, and said to her, 'I shall depend upon you, A Fa, to come to my house to-morrow, to help me talk to poor women about Jesus Christ, and to explain things to them. Think how much good you can do, A Fa. Of course you will come. Is there some good story you can tell?' Then the face of the little woman brightened, and she seemed to catch the real enthusiasm of the missionary. 'Yes, I will come, and I will tell this story. I read it in a little tract, in Chinese.' Then she went on, in simple and homely but really beautiful language, to tell the ever-new story of the great marriage supper, whose first-bidden guests were too 'busy' to come, and so forever lost the opportunity, while the poor, and lame, and blind found entrance and welcome. She explained its meaning, too, and evidently appreciated it all. O wonderful power of gospel truth, which is thus revealed unto the poorest and humblest intelligence! Afterward, A Fa took her Testament and read to me from the Sermon on the Mount, making no mistakes, and hesitating but little. She had a slate on the wall, and on it Mrs. Carey had given her a lesson in arithmetic, which consisted of her own little household expenditures, written out in quite a clerkly fashion."

The girls and women we have taught love our hymns, and have their favorites among them. One asks for the hymn to be sung, "Saviour, more than life to me," and another, for "What a friend

we have in Jesus." One always desired to have "Nearer, my God, to thee," sung. Another, who married a heathen man, who has tried to keep her away from Christian teaching, loved especially "The home of the soul." How precious the thought that they can carry many sweet promises, and songs about heaven, into their dark lives, if such be their portion!

Miss Cable has visited heathen homes during the last year, the seventh year of the Society's existence. These women live mostly upon the second, third, and fourth stories of Chinese business houses, which necessitates much climbing. The third flight of stairs is often in the darkness, and one needs to believe that she is among friends to make the venture. Miss Cable is greatly interested in her work, and has shown much tact in winning their attention. Her visits furnish recruits for the Friday class, now held at the Mission Home, and which was first gathered by Mrs. Condit, in her own parlors.

Last, but not least, the Occidental school on Clay street deserves mention, as a very interesting and hopeful department of the work of the Occidental Branch. It is a day-school, and no brighter boys and girls can be found in any school for children. Three little-footed girls, daughters of a prominent physician, are, a portion of the year, among the pupils, and Miss Baskin, the teacher, is a welcome visitor at their home, when they cannot go to the school. Mr. and Mrs. Condit were largely instrumental in establishing this school, and Mr. Condit visits it every Friday, and teaches them gospel lessons. He also is the teacher of our missionaries in their study of the Chinese language.

The periodical demonstrations of hostility against the Chinese interfere with the success of this school at times. Miss Baskin said in a letter, a few months ago, "The Chinese have been living, as it were, on the crater of a volcano: if they are afraid to trust their children to the tender mercies of so-called Christians, who can blame them?" Miss Baskin realizes how great is her responsibility in teaching the doctrines of the new religion to those little ones. One of the little boys, after repeating the words, "God sent His Son into the world," paused a moment, looked perplexed, and then abruptly asked, "Teacher, *is* Jesu God *boy?*" "Yes," was the answer; "God's *only boy.*" "He, he God's boy, how all'e same as God?" Another time, on being told the story of the cross, and how our Lord had died upon it, came the positive assertion, "He all same as God, he *us die.*"

NEW YEAR'S CALLS.

The last Chinese New Year, in February, was celebrated as usual at the Mission House. Calls were received from Americans

and Chinese. The young men of the Chinese Christian Association, connected with Dr. Loomis' mission, called, making quite an imposing appearance in their long silken robes and fur-trimmed *shams*. When served with tea, every cup returned to the table contained a neatly-folded paper with money enclosed—six dollars in all. At this time the Society's treasury was empty, and the Chinese girls were praying especially for the Lord to send their "daily bread." All, almost immediately, exclaimed, "God sent this money to buy rice!" The little blind girl, clapping her hands, repeated, "God sent money to buy rice!"

During this visit, singing and Scripture recitations were listened to. As they were about to take their leave, Dr. Ah Chin, an intelligent man, and true Christian, made an impromptu speech, saying he had not thought it possible for his countrywomen to make such progress. He expressed gratitude for what he had seen and heard; he was thankful that the Society had provided such a home for them.

One of our pupils, who has become a Bible-class teacher, was harassed by poverty after she left the Home. Heathen friends sought to persuade her to renounce the Christian religion. Dr. Ah Chin kindly and earnestly entreated her to be firm in her faith, and not to bring reproach upon herself and the religion of Christ, telling her that if she endured trials in this life, in the world to come she would have life everlasting.

It is a new revelation to these women to be taught that heaven will be theirs if they strive to win it. At first, great surprise is expressed in their faces, and the exclamation, "I wonder if it's true!" is often heard from their lips.

MISSIONS FOR MEN.

Our missions for men, in San Francisco and Oakland, with all the outposts, are in a flourishing condition. Mrs. Condit says, "Our evening mission schools have, from the first, been training schools for our native helpers, more than a dozen of whom are doing faithful service in California, Oregon, the Sandwich Islands, and in China. Let them pass before us in review. The record of Ah For, who served the "Good Shepherd Chapel," of Carson City, so faithfully, until the work for them was so persecuted out of the place that the whole had to be abandoned; the pastoral work being done by Sit Moon in the Sandwich Islands; Qwon Lay's devoted labors in Sacramento, the fruits of which still appear, and his recent successful occupancy of Mr. Preston's chapel in Canton; Shing Chack's earnest labors for the Tract Society, as well as for the Mission; Tom Ching's brilliant eloquence in the Stockton Street Mission, and his fellow-countryman, Tom E. N.

Gam's equally successful labors in the Oakland Mission; Lee Hain, trained in our church in San Leandro, and now a helper in the Oakland Congregational Mission; and Mo Hing, brought into the church in Los Angeles, while that mission was under our Board, and who is now preparing himself more fully in Dr. Happer's school, for preaching the gospel. Two pupils from the Oakland Mission have mission stations, and are preaching the gospel in China; another is in Portland, Oregon, assistant in Sabbath-school and evening school; two others leave for Lane Seminary, in a few weeks, to begin their preparatory studies, and others express a similar desire, when the way shall be made clear. Mr. Condit says, "This desire on the part of Chinamen to go back to China and preach the gospel, is the consummation of our hopes." Surely God is doing a mighty work for China, through those whom He has brought to our shores.

SOOCHOW VISITORS.

Mrs. Fitch, of Soochow, China, writes of the many natives who call upon her: "Of course there are always some who are very trying, but then there are others who are very amusing, so that one can put up with the first and get some agreeable diversion from the second. Then, when a few are really interested, it *rests* one amazingly. One poor woman was here last Sunday who had *cuh soo* (eaten vegetables only, for merit) for sixty-eight years. She began when a girl of sixteen, and is now eighty-four, but still she seems strong and well. She is very deaf, and of another dialect, so we found it difficult to give her many ideas of the truth; but we did get her to hear some of the more important things, and could only hope that one who had been so earnest a heathen might be a more hopeful case than the great mass who are indifferent.

"One woman who has been coming here lately, and has seemed really interested, told me yesterday that she had ceased to *cuh soo*, on account of the talks I had had with her. She said that her father-in-law was trying to leave off opium-smoking. He used to smoke eight *fung* a day, but now smokes none at all in the daytime, and only two *fung* at night. I told her that leaving off *cuh soo* was not enough, and that she must earnestly repent of her sins, and pray to God to accept and help and save her; and that her father-in-law's case was just the thing for her to pray about.

"Another woman, in whom I became interested last summer, was here again yesterday, and said that all this time she had been detained from coming to see me, but that often in the night her soul had come to me. I did not get her meaning at first, but

afterwards I said, 'You mean that you dreamed about it. If your soul had really gone from your body, you would have died;' and then I told her and her friends what a different thing dying is from dreaming, and tried to get them to realize it."

BEGINNING OF THE ZENANA MISSION AS AN ORGANIZED SYSTEM.

A paper read at a Drawing-room Meeting in Simla, India, of Zenana Lady Workers and Friends of the Zenana Mission, by Wortley Montagu Augusta M. Fordyce.

It was in 1853, at the Calcutta Monthly Conference, with some twenty ministers and missionaries of various denominations present, that Mr. Fordyce proposed and urged plans for reaching with education the higher classes of native female society secluded in the zenanas of India. Only the Rev. Thomas Smith (Free Church of Scotland missionary) agreed; all others pronounced it "impossible" and premature.

A public lecture was delivered on this subject in 1854 by Mr. Fordyce, and during the whole year the matter was agitated and much discussed privately, but nothing definite could be done.

In January, 1855, Mr. Fordyce visited a number of influential native gentlemen, and some expressed their willingness to open their zenanas to a European lady teacher.

On the first day of January, 1855, the first number of "Fly Leaves for Indian Homes," written by Mr. Fordyce, was published, addressed chiefly to educated natives. More followed, and they were well received. The education of native ladies was urged as a right they might claim and as duty due to them. In the first week of February, 1855, our own European governess, Miss Eliza Togood. went forth from our house in Camac street to the residence of Baboo Tura Churu Mittree, a judge, and entered the zenana of his ladies as a regular teacher and commenced there with mother and daughter. A few days later the zenana of Piarru Churu Mittra opened with three pupils, and shortly after that a third with several ladies from two families, who met in the house of one and received lessons together. All these pupils were taught with the definite arrangement of regular monthly payment, this being 16 rupees in the city and 25 rupees in the suburbs, the teacher giving lessons for several hours twice a week in each house. This arrangement was rigidly observed, the payment never failed.

Miss Eliza Togood was a very good Bengali scholar and much liked by her pupils, and, as stated, the first European teacher ever introduced under organized system to the first three zenanas ever opened in India with regular teaching, regular payment, and the Scriptures.

Very soon more zenanas sought tuition, and we were under the happy necessity of providing more teachers. We found the second governess in Miss Isabella Marr, who was educated in the Calcutta Normal School, at that time under the superintendence of our dear friends, the Misses Suter, from England, who took a very lively interest in the new movement. Here I can only touch on the facts of this time; they might fill volumes.

None here present were probably in Calcutta during these earliest days of the zenana mission, but whenever its history is recorded, the names of Mr. Fordyce, Miss Togood, and Miss Marr must hold a primary place.

Some time after the mission had been established the old rajah of Gardenreach and a prince from the Mofussil visited us with the request to provide a resident governess for their ladies. We had none to spare, nor was it expedient at that early stage of the movement to entertain such a proposal. It showed, however, a ripple on the sleeping waters, and indicated that the newly initiated system would succeed and the higher class of women be reached. The "Fly Leaves" meantime did their silent work, stirring society.

About this time a rajah called one day upon us, desiring information about this new plan of educating the native ladies in their zenanas. He asked whether we could not have them taught without the Bible, which would prove such a hindrance to progress. We replied, "that, Christians ourselves, we could only offer a Christian education." He then said: "Ah, surely I only wanted to try you! If you had told me you could, I should greatly doubt the education our women would receive!" Such was a heathen's conclusion and estimate of the non-Christian teaching in zenanas by professing Christians.

To show how entirely this whole movement was submitted to the guidance and blessing of God, let me relate one proof of many.

On the 24th of February, 1855, just after the first zenanas had opened on the organized plan, Mr. Fordyce spent part of the day in the Calcutta Botanical Gardens, and under its great banian tree offered a prayer, which at the time was entered in his little notebook, as follows:—"Special prayer for the success of the zenana mission. May this be the first step in our progress, till the institution becomes as a great banian tree!" And this text stands beside it: "If this counsel and work be of man, it will come to nought; but if it be of God, ye cannot overthrow it." Dear Christian friends and workers, what is the result this day?

The zenana mission had struck root, and was growing quietly and steadily, when, in the mysterious providence of God, we were unexpectedly hurried from the land of our adoption, in 1856, and the young sapling had to be consigned to the fostering care of a

friendly hand. It grew in strength and beauty, and attracted many eyes in India and the homeland. After an interval of fourteen years we returned again to India and found the zenana mission, like a full-grown banian tree, stretching its long arms over the length and breadth of the land!

It has been my privilege and joy to accompany lady zenana teachers in Calcutta, Chinsurah, Chandernagore, Serampore, Allahabad (Miss Wilson), Delhi, Saharunpore (Mrs. Calderwood), Agra, Dehra Doon, Lodiana (Miss Jerrom, Mrs. Wherry, and Miss Greenfield), Jullundhur, Lahore (Miss Fuller and Miss Thiede), and even Simla, to their scenes of labor. One pleasant feature in this work is the fact that native Christian women, some of them formerly orphan girls under our care in 1855, have before and after their marriage, without remuneration, engaged in zenana teaching. Some of them are doing so at this moment, others have gone to their rest and reward. They knew that education and Christianity had raised them, and they desired to transmit the blessing.

The judge's daughter, taught in the first zenana, is now a mother herself, and grateful for the instruction she has received; she has her family taught by a zenana lady teacher. Her father wrote in very warm terms of the appreciation by native gentlemen and ladies of the organized system having been introduced by Mr. Fordyce. This was in 1871 or '72. It is a matter of regret that the agents of some societies have deviated from the original plan, giving in many places education without payment, and in others education without the Scriptures. Both these modes have naturally lowered the aim of the system and its founder. He calculated, and justly, that by aiming at and securing the high-class ladies, education would, like fashion, work downwards to the lower class, who could be drawn into schools and less expensive modes of tuition. This however is not the subject of my paper to-day.

There is doubtless a deep under-current of Christianity in these zenanas, which will one day suddenly break the ice-crust of prejudice and custom, of priestcraft, Shastres, and Koran. The day of emancipation cannot be far distant, when so many ladies carry the light of life to the dark zenanas of India's native female society.

TEACHING IN THE PALACE OF THE KING OF SIAM.

It gives me pleasure to send you the following letter from *Maa Tuan*, matron of the girls' boarding-school at Bangkok, as partially translated from Siamese and partially dictated to myself. She is a most efficient, earnest Christian worker, a "living witness" among these people. She has been a Christian for years, her father being literally the "first fruits" of Presbyterian effort

in Siam. Maa Tuan's husband is dead. A son in the United States, under the care of Dr. House, and another being educated at the Lower Mission-school, are her only children. She has heard recently of the conversion of her boy in the far-off "outside country," and her heart is singing for joy and thankfulness.

B. C. CULBERTSON.

MAA TUAN'S LETTER.

A nobleman, the brother of Koon Lin, a former pupil in the school, who is now, with her sister Juan, in the royal palace—the latter being a wife of his majesty the King—asked me to come to the palace and teach his sisters during the two months of vacation.

I lived in the royal harem for one month, and I think it will interest your friends to have me tell you some of the things I saw while there. It is said that within the palace walls there are about one thousand women, wives, slaves and servants, as no man is permitted to live there except his majesty the King. I should judge that about thirty of these women are wives of the King. Many of these wives, with their servants, live in a long brick building which stands near the palace. Eight of the King's half-sisters and the only daughter of the regent of the Belur are the highest in position, and their rooms in the harem are more richly and beautifully furnished than those of the other wives. The rooms of the King's favorite, Peahong Sawang (one of his half-sisters), are three in number. The first is trimmed with pink silk, another blue, and the third green. Even the windows and door are colored, and all is very beautiful to the eye.

Peahong Sawang is the mother of the oldest son of his majesty, who is now about two years of age. To be the mother of a royal son is quite an honor in the harem, and it is only male offspring of the king, *by one of his sisters*, that can inherit the throne.

I lived in the harem with the women, and saw and talked with them all very often. They were quite friendly, though they knew that I had given up their religion, and would not bow to the image of Buddh, which they worshipped every night, offering flowers and burning of fragrant wood. These women sit in idleness all the day long, unless they were sent for to go to the palace. They often tried to persuade me to return to Buddhism, giving me one of their books to read instead of my Bible, which I had with me, and making sport of me, saying, "Ah, you were once in the light, but now you are walking in the darkness." But my heart did not mind what they said; I told them of the religion of Jesus, and, going by myself, I prayed to Jesus to help them. My business there was to teach Koon Lin and Koon Juan to translate Siamese into English. Both these girls were pupils of Mrs. Dr. House, and speak very lovingly of her. Koon Lin still has the English

Bible Mrs. House gave her, and translated from it every day. She said that when she was in school she believed its teachings, but now she was indifferent, it was all so different in the palace.

The police who have charge of the royal harem are women, and night and day close watch is kept that no one goes out or comes in without their permission. Any one not known to the guards is searched at the door of entrance. Every afternoon at four o'clock the gates of the palace are locked. On my way to the market near I could often see the King as he walked in his royal palace, which is higher than other buildings. In the court-yard below the native children played noisily, which the King did not seem to mind. This is very different from the old King, before whom all must bow or fall on their faces.

MISSIONS IN INDIA.

XIV.—SOME PRACTICAL EFFECTS OF HINDU PANTHEISM.

WITH the Hindu, pantheism is not merely a theory. It has also a practical side. Since the soul is but a spark of divinity enthralled by *desire*, and hence condemned to endure the pains of separate existence, real or illusory, the salvation of the soul consists in its restoration to the Great Fire whence it has sprung. Pantheists, therefore, answer the question, What shall I do to be saved? by saying, secure deliverance from births and deaths by conquering desire; meditate on the divine attributes; become so absorbed in the contemplation of divinity as to forget the world and the desires of the flesh. Good works are also enjoined; not as meriting salvation immediately, but as, by necessity, elevating the soul into a state of higher intelligence, and thus enabling it to acquire that knowledge whereby it may be freed from its thralldom to desire. The supreme motive to good works and the performance of religious duty is self. Man's chief end is to glorify self and enjoy freedom from pain forever!

Another practical effect of this doctrine is the general regard for the sacredness of animal life everywhere manifest among Hindus. Since the spirit of the beast, bird or insect is, like the soul of man, regarded as a spark of the divine Spirit, there is established a sort of brotherhood between all living things. To destroy an insect is accordingly looked upon as a sort of murder. I once asked a farmer to tell me some of the sins that most oppressed his conscience. "Well," said he, "as I have been ploughing in my fields, or pursuing my journey along the public roads, I have crushed under my plowshare or under my feet thousands of living things!"

Again, the same feeling is manifest in the charities of Hindus. I once saw a rich merchant standing over an ant-hill with a basket

of sugar, strewing it about for the ants to eat. On inquiry, he told me that he did it as a matter of merit. Like a Peabody or a Wilberforce he was bringing joy to thousands of his fellow beings! Bishop Heber tells of hospitals established for the care of decrepit animals, but remarks that they were usually for those only regarded as sacred. Quite recently, however, a native gentleman in Bombay established a hospital for sick and aged animals of all kinds. This reverence for life is carried so far that even vermin and poisonous reptiles are not destroyed, though the destruction of human life by serpents and wild beasts amounts to twenty thousand annually. Some of the best hunting grounds in India are in regions quite thickly inhabited. I have often seen a flock of deer skipping across my pathway in a region where half a dozen large villages were in sight.

When to this doctrine is added that of the transmigration of souls, a new motive for the preservation of life is afforded. For who knows but the soul of a near relation may be in the animal we slaughter? It is said that the Raja of Cashmere refuses to allow fishing on a certain stream because the Brahmins have declared that when his father died his soul entered the body of a fish now resident in that stream. Who does not sympathize with the desire of this affectionate son to prevent his father being served up for breakfast on an Englishman's table!

Many more points might be presented, illustrating the practical working of this pantheistic philosophy in the lives of the people. We will, however, mention only one more: in the minds of Hindus, pantheism reconciles the worship of gods many with the innate conception of One Supreme Being. Everything is God. The worship of a multitude of divinities is therefore but rendering service to parts of one Great Whole. The Hindu illustrates it by reference to the respect and obedience, the service and submission, rendered to the subordinate officers of the queen. "Her majesty," says he, "is too exalted to be approached by me directly. So too of the viceroy and the lieutenant governors of provinces. But here is the district judge, the superintendent of police, the executive engineer, etc, whom we know and who are placed directly over us. Now when we obey their orders, pay our taxes to them, and render them royal submission, we are loyal to all their superiors and to her majesty likewise. So when we worship local divinities and obey the Brahmins placed over us, we are the worshippers of all superior divinities and of the Great and Supreme Divinity as well." Such are some of the effects of that subtle system of Satanic ingenuity, whereby the Hindu has "changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

PADRI SAHIB.

At Home.

A MEMORABLE MEETING.

It was eminently fitting that, during the sessions of the great Presbyterian Council in Philadelphia, an opportunity should be afforded of hearing from the lips of our foreign sisters some account of missionary work as carried on by women of other lands. To this end Tuesday, September 28, was set apart by the Woman's Foreign Missionary Society for an all-day meeting, that there might be time for the full interchange of thought and experience in this special department of Christian work. The result proved that the time was all too short and the Arch Street Church lecture-room too small for the waiting assemblage of those who came to hear and to tell what God was doing by women for the extension of His kingdom.

Mrs. R. H. Allen (in the absence of the President) presided most acceptably. Not a moment was lost; all were made to feel at home, and the meetings were *closed promptly*, as they were begun. After prayer and the reading of the Word, Mrs. Allen heartily welcomed the delegates from England, Ireland, Scotland, Canada and the colonies, the missionaries from China, India, Africa and Brazil who were present, and the representatives from many parts of our own land. She traced back the inception of this work of Christian women for heathen women to Scotland forty years ago, to a juvenile band in this city fifty years ago, to the prayers of our mothers and grandmothers long before that. Now praying bands encircle the earth, and in a hundred languages is daily offered the prayer, "Thy kingdom come."

While we were singing the grand old Coronation Hymn, Rev. H. L. McKenzie, of China, made his way to the platform. In the absence of his wife he came to represent the English Presbyterian Church, and to tell us something of the work in Swatow, China, during the last forty years. The London Society is in its infancy, only two or three years old, and has but three missionaries under its care—one who is learning the Chinese language that she may train Bible women, and two on the island of Formosa. They have been in great measure moved to undertake this work through the wonderful success of our American missions, and send most friendly greetings. Mr. McKenzie told of the needs of China as one only can who has seen the effects of sin in a heathen land; of the bodies of infants floating down the river, abandoned by their mothers, and with no human arm to save; of the bitter tears of un-

willing brides as they were being carried to their new homes; of the joy, too, that the gospel brings them, and of their consistent Christian life. In the boarding-school, where the wives of the missionaries in turn take the superintendence for a month, the daughters of converts are taught for three years, and sent back to their homes to teach there.

A report from the Established Church of Scotland was read, showing that, though the society was formed in 1837, their plan of action is similar to ours now: by means of orphanages, day-schools and zenanas, they reach all classes. They have received very considerable sums of money for teaching in the houses of the wealthy *babus*.

Mrs. Murray-Mitchell, of Edinburgh, represented the society of the Free Church, which is cordially in sympathy with ours. This too was founded in 1837, and though there has been disruption in the Church of Scotland, there has always been unity in the foreign work. Their special fields are India and Africa, and God has greatly blessed their efforts. Mrs. Murray-Mitchell was for many years herself a missionary in India, and is now returning to that country for a short visit. With a heart glowing with love for the Master, and full of the anticipation of seeing again her former pupils, she tried to make us feel the pressing need of *haste* in sending the gospel message. A dying woman said to her, "If your people can do *anything* for us, tell them to do it a *little faster*." In 1837 the first missionaries were advised to take their passages home again at once. Dr. Duff was asked if he could scale a wall of brass fifty feet high (for so caste was regarded). Now 120,000,000 of women are *seeking* the light. Her first glimpse of mission work was in the school of an American missionary, where, on the floor of a forlorn little room, she saw rows of black-eyed girls, with dusky faces, bending over their wooden slates and repeating in unison the Lord's Prayer in Marathi. She began with a class of four little girls (who have since all died in the faith), and from that class has grown the Bombay boarding-school. Normal school work is very successful; village work is hardly begun; zenana work is pressing. The women demand a higher education than at first, and the plan of uniting several zenanas in one school, that better instruction may be given, has proved wise. It is a mistake to call all teaching of women in India zenana work. *Zenana* means the home of the women, *zenana teaching* that which is done there. The society has now one hundred schools, with four thousand pupils, one hundred and thirteen native teachers and Bible women, but only twelve European teachers for want of funds. To these the saddest day of their lives is the day they have to go home.

A note from Lady Kinnaird, of London, was read relative to

normal school instruction, and desiring to enter into friendly correspondence with this Society.

A report was also read from the United Presbyterian Society of Scotland, which is now four years old. One of their principal aims is to provide for the education of the children of missionaries in such ways as their parents may prefer: only not in large institutions.

Mrs. J. S. McIntosh, of Belfast, reported what the Irish Presbyterian women have been doing in India for the past six years. They have an income of about £1500, which, as it results mainly from shilling subscriptions, represents a very general interest. They greatly need missionaries. At present they have but three; yet they have had a remarkable revival in their boarding-school, and by means of their dispensary 3500 patients have been reached during the year, many of them Parsees. These women have not only received medicine but instruction in their own homes. In responding to our welcome she said that they had been invited to the city of Brotherly Love and had found it also the city of Sisterly Grace.

The Welsh Calvinistic Church sent to this meeting its first report in English. There is no association of women like ours, though there is no indifference to the subject of missions; their women and children have proved excellent collectors of money, and their missionaries' wives have been very successful as translators and as teachers of the 2560 children gathered in the day schools.

A report from the Scotch Mission among Jewish women was then read. For thirty-six years they have been laboring in Europe and Southern India for the conversion of these children of Israel, and with considerable success. Now work has just been begun in Calcutta at the urgent request of the Jews themselves.

Mrs. Cunningham followed with a brief history of "woman's work" in this country during the past ten years,* and when the total amount contributed was read ($962,517 28), there was an audible murmur of surprise and applause.

The intermission was well employed at a social lunch, and by this time every Presbyterian woman knows what that means.

At 3 o'clock we met again (in the church, the lecture-room proving too small), and after the opening service, which was truly devotional, Miss Pringle, of Edinburgh, read a report from the Scotch Waldensian Mission. This long-persecuted martyr church is sadly in need of help. Its pastors are paid a mere pittance, and have not the means to educate their sons for the ministry. A fund for that purpose has been started, amounting to £300.

Our sisters in Canada sent loving greetings through their rep-

* This with the other reports has been printed in full in the *Presbyterian Journal* of October 7, which can be had by application to the Editor of *Woman's Work*, with stamp for postage.

resentative, Mrs. Dr. Burns, of Toronto. Their society, though but four years old, is a child of promise. Recently Canada was itself a mission field, and now they have forty-six auxiliaries, extending from Halifax to Manitoba, and have raised nearly eleven thousand dollars.

Mrs. Brown-Douglas, of Edinburgh, told of the Jewish Mission of the Free Church. It was a story of discouragement rather than encouragement, and yet, firmly believing that God's Word will not return unto Him void, they establish schools, and labor year after year for this most unimpressionable of all people. There have been some cases of real conversion, and in Constantinople the pupils are allowed by their parents to study the Bible at home. Those who have engaged in this work of faith have received special marks of God's favor in their own families.

Miss Murray, of Cape Colony, Africa, pictured to us the charms of her native land. It was not a dark continent, inhabited by degraded savages (her part of it), but a land of exquisite flowers, picturesque mountains, with a perfect climate and every natural advantage except that of broad rivers. The southernmost point of Africa, it was discovered by the Portuguese, and made a post-station on the way to India. In course of time the Dutch followed, and Huguenot refugees found their way there. The population of three-quarters of a million is largely European, and of Presbyterian churches there are more than a hundred. There was a pressing want of schools for girls, and a copy of the life of Mary Lyon falling into the hands of a minister, he determined to have a Mt. Holyoke Seminary in Cape Colony, and sent to Massachusetts for a Mary Lyon. Two teachers responded to the call. Their coming was anxiously awaited, and forty scholars welcomed them. In a few weeks there was appointed a day of special prayer, and when those who were on the Lord's side were requested to go into one room, and those who were not to remain in another, it was a time of decision for many. Each Thursday the praying circle was enlarged, until nearly all were converted. Now there are four large seminaries in successful operation, taught by thirty American ladies, besides many "flourishing little Holyokes" through the land. There has been a spiritual blessing in each of these seminaries. Each school has its missionary society; one supports a missionary in Central Africa, another sends money for evangelistic work in France, another to educate a girl in Austria; and so Africa reaches out a helping hand to Europe.

Mrs. Dr. Blaikie, though more specially identified with city mission work in Edinburgh, spoke to us of the joy of all Christian work, of which the bringing sinners to Christ was the chiefest.

With heartfelt earnestness and with utmost grace Mrs. Murray-Mitchell thanked the Society in the name of all the delegates for their sisterly reception.

Instead of any farewell address Mrs. Allen read impressively Eph. iii. 14–21, and after a closing prayer, that large company separated to wend their way to the ends of the earth, never to meet again here, and never to forget the real spiritual communion of that day.

A FAITHFUL, HUMBLE WORKER GONE TO HER REST.

One of the oldest of the missionaries under the care of this Society has lately been called home. Mrs. Ann Priest, wife of Rev. J. M. Priest, missionary in Liberia, died June 15. Her husband writes of her death and his loss in these words: "My dear wife died yesterday evening at six o'clock, in full triumph of faith in the atonement of Jesus Christ. A true and faithful missionary has fallen, and I have lost a loving and faithful wife. Thirty-seven years was certainly long enough for trial. What shall I say? Nothing—the Lord is righteous still. I too must soon follow, and I cannot be as successful in my work as heretofore. I will try to do the best I can under the circumstances. You will do me an act of kindness by communicating my wife's death to the ladies, who have always showed so much interest in her work."

Mrs. Priest lived in Philadelphia before her marriage, and was known most favorably for her earnest, active piety in the church which she attended. Although of a race often despised, and even by Christian people seldom associated with themselves in work for the Master, this woman of African blood was always respected and loved for her quiet, self-denying labor in all paths open to her. And when she went to work among her own people in Liberia, it was not strange that she was successful and beloved in her chosen field. She will welcome to the heavenly home many of her dark-faced sisters, whom she has been instrumental in leading thither during her long service on earth.

A member of the auxiliary society at Stockton, Cal., writes: "In September, 1879, we, a little band of seven, pledged ourselves for $100 to build a church in Oroomiah, Persia. As the time drew near for us to fulfill our promises, not doubting God's goodness, but realizing our own weakness, many earnest petitions were offered, and at the last meeting our hearts were filled to overflowing with gratitude for unexpected donations, which have enabled us not only to keep our pledge, but also to add a mite for the famine stricken in Persia, and a trifle for our Chinese Home."

GOING FORTH WITH THE KING.

"The king said, Wherefore wentest thou not with me?"

"WITH me!" To be with our King will be our highest bliss for eternity; and surely it is the position of highest honor and gladness now. But, if we would always be with Him, we must sometimes be ready to go with Him. "The son of God goes forth to war" nowadays. Do we go with Him? His cross is "without the gate." Do we go "forth unto Him without the camp, bearing His reproach"? Do we really go with Him every day and all day long, following "the Lamb whithersoever He goeth"? What about this week, this day? Have we loyally gone with our King, wherever His banner, His footsteps go before?

If the voice of our King is heard in our hearts, "Wherefore wentest thou not with me?" thou who hast eaten "continually at the King's table;" thou who hast a place among the King's sons; thou unto whom the King has shown "the kindness of God." we have no "because" to offer. He would have healed the spiritual lameness that hindered, and we might have run after Him. We are without excuse.

It is only now that we can go with Jesus into conflict, suffering, loneliness, weariness. It is only now that we can come to the help of the Lord against the mighty in this great battle-field. Shall we shrink from opportunities which are not given to the angels? Surely, even with Him in glory, the disciples must "remember the words of the Lord Jesus, how he said," to them, "Ye are they which have continued with me in my temptations," with a thrill of rapturous thanksgiving that such a privilege was theirs. There will be no more suffering with Him in heaven, only reigning with Him; no more fighting under His banner, only sitting with Him on His throne. But to-day we may prove our loving and grateful allegiance to our King, in the presence of His enemies, by rising up and going forth with Him,—forth *from* a life of easy idleness or selfish business,—forth *into* whatever form of blessed fellowship in His work, His wars, or, it may be, of His sufferings, the King Himself may choose for us. We have heard His call, "Come *unto* me." To-day He says, "Come with me."

> True-hearted, whole-hearted, faithful and loyal,
> King of our lives, by Thy grace we will be!
> Under Thy standard, exalted and royal,
> Strong in Thy strength we will battle for Thee!
>
> —*Frances Ridley Havergal, in My King.*

IF I could tell you all, you would see how God has done *all* and I nothing. I have worked hard, very hard, that is all; and I have *never refused God anything.—Florence Nightingale.*

FALLEN.

"And Jesus was left alone, and the woman standing in the midst."—John viii. 9.

YES, there she stood.
The form so beautiful was bowed in shame,
Bearing the stigma of a harlot's name;
Her womanhood,
That was just budding, had its fragrance lost,
Like tender blossoms nipped by early frost.

Yet gracefully,
Over that neck and arms of mold so fair,
Fell the rich tresses of her raven hair.
Oh, could it be
Her opening life already neared the close,
Because she was *too weak* to quell its foes?

Ah, she had heard
The voice of her accusers, and her breast
Was heaving like the sea in its unrest;
For every word
Had sent a chill through her affrighted heart,
And caused the bitter tears afresh to start.

Although so stained,
Her soul had still the germ of living there;
And life was sweet to one so young and fair.
But she was chained;
The tempter held her firm within his grasp;
She had no strength his shackles to unclasp.

Her eyes could see,
Even beneath those drooping lids, the hand
Of *One* who sat there, writing on the sand;
And trembling,
And with that wild despair stamped on her face,
She bent to read the *sentence* He might trace.

Then the dear Lord
Looked on this bruised reed so tenderly,
For such as she were bidden, *Come to Me!*
And then as toward
That guilty throng His searching gaze was bent,
They felt that He had read their hearts' intent.

For Jesus said:
"If *without sin*, among you, there be *one*,
Let him cast at the woman the first stone."
But they instead
Went from His presence, until there remained
Not one; they knew that *every heart was stained.*

When all had fled,
He fixed His eyes upon the weeping one,
And gently asked, "*Are thine accusers gone?*"
"*Yea, Lord,*" she said.
Then fell the sentence she was waiting for:
"*Neither do I condemn thee—sin no more!*"

O woman heart,
Of such vast sympathies thou art possessed,
God given, that to those by sin distressed,
Thou mayst impart
That strength of love which breaks the tempter's chain,
And lifts the fallen ones to hope again.

Their eyes are dim
With weeping, in their misery and shame;
Speak kindly to them, pity their weak frame:
Tell them of *Him*
Who bade just such as they to "*come and rest*,"
And lean their sin-sick hearts upon His breast.

Turn not away!
Nor let them see your feeling of disgust;
Bend down to them, and, kneeling in the dust,
Beside them pray:
Remembering 'tis only by God's grace
That you are kept from falling to their place.

Go in His name!
"The Lord hath called thee"—heed His love's command,
And take thy fallen sisters by the hand.
Cover their shame,
And clothe them in the robes *blood cleansed* for them,
Saying with Christ, *Neither do I condemn.*

This is thy field;
Up and be doing! for the night draws nigh.
Broadcast thy seed, and it will by and by
A harvest yield!
This then thy *rich reward*, at last to see
Each soul reclaimed, and clad in purity.

DENVER, COLORADO. P. G. BROWNING.

THE Woman's Foreign Missionary Society of the Methodist Episcopal Church raised $76,276 43 last year.

THE Woman's Baptist Missionary Society reports $46,178 32, and the Woman's Baptist Missionary Society of the West $18,483 91. These two societies have together raised $385,940 87 during the nine years of their existence.

MISS LORING has engagements in Ohio for several weeks during the fall. Presbyteries and auxiliaries in that state and vicinity, desiring her services, will please apply to Mrs. D. R. Posey, 1334 Chestnut Street, Philadelphia, Pa.

NEW AUXILIARIES.

AUXILIARIES.

Lackawanna Pres., Bennett Ch.
Lackawanna Pres., Carbondale, Pa.

BANDS.

Coshocton, O., Nassau.
Easton, Pa., Loring Band, No. 2.
McMillan, Tenn., Monarch.

NEW LIFE MEMBERS.

Brown, Mrs. Alexander
Corbett, Mrs. Lizzie S.
Furgason, Mrs. Rebecca E.
McCurdy, Mrs. J. M.
Morgan, Mrs. Mary S. C.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Sept. 1, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE. — Brown Mem. Ch., Mrs. A. M. Waters, for B. R. Canton, . . $50 00
BLAIRSVILLE.—Livermore Aux., $20; New Alexandria, Olive Bd., for sch. Bogota, $40, for work Zacatecas, $40 ($80), . . 100 00
CARLISLE.—Gettysburg, Miss S. McPherson, for Miss'y, Woodstock, . . . 50 00
CLARION.—Beechwoods Aux., $28; Clarion, Gleaners, for sch'p, Japan, $30; Leatherwood Aux., $24 20; Licking Aux., $50; Pisgah Aux., for work Chefoo, $30; Sligo Aux., $12, ... 174 20
CLEVELAND.—1st Ch. Aux., $6 60; 2d Ch. Aux., $13 61; Parma Aux., $5, Gleaners, $2 38 ($7 38); Rome, $2 34 ($29 93), for Miss'y Woodstock; Woodland Ave. Ch., Bushnell Bd., for sch'p Gaboon, $6 25, . . . 36 18
ERIE.—Mercer Aux., . . 14 50
HUDSON. — Hamptonburg Aux., for sch'p Yokohama, 30 00
JERSEY CITY.—Tenafly Aux., nat. tea. Dehra, . . . 50 00
KITTANNING.—Appleby Manor Aux., sch. Saharanpur, $30; West Lebanon Aux., for Miss'y Lodiana, $47, . . 77 00
LACKAWANNA.—Barclay Aux., for Miss'y Africa, . . 22 31
MORRIS & ORANGE.—Orange, 2d Ch. Aux., for Miss'y Tungchow, $125; Orange Central Aux., for Miss'y Laos, $166, . . . 291 00
NEW BRUNSWICK. — Amwell United 1st, for sch. Sao Paulo, $29 50; Pennington Aux., for zenana work Etawah, $9 38, ... $38 88
NEW CASTLE.—White Clay Creek Aux., . . . 25 00
OTSEGO.—Cooperstown Aux., for Miss'y China, . . 30 00
PHILADELPHIA.—Old Pine St. Ch., Workers for Jesus, 2 B. Rs., India, . . . 25 00
PITTSBURGH AND ALLEGHENY COM. — Monongahela City Aux., for nat. tea. India, . 50 00
ST. CLAIRSVILLE.—Nottingham Aux., ... 29 00
SHENANGO.—Beaver Falls Aux., for sch. Saharanpur, $25; Mahoningtown Aux., $14; Neshannock Aux., $88; Sharon 1st Aux., sch. Canton, $20, . . . 147 00
WASHINGTON. — Claysville Aux., for Miss'y Tungchow, $50, *special*, $25, . . 75 00
MISCELLANEOUS.—Lexington, Mo., Miss Hester Bates and friends, for seminary Persia, $5; Int. on deposits, $57 78; Sale of leaflets, &c., $14 22, 77 00

Total for Sept., 1880, $1,392 07
Previously acknowledged, 9,977 62

Total from May 1, 1880, $11,369 69

Receipts for Famine Sufferers, Persia, since September 1.—Phila., D., $5; Dansville, N. Y., two S. S. classes, $15; Cleveland, O., Euclid St. S. S., $12, 2d Ch. S. S., $25; Frankford, N. Y., $2; Minonk, Ill., Light Bearers, $2; Greencastle, Pa., Mrs. Agnew, $1 50, Miss Agnew, $1, ... $63 50

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

October 1, 1880.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

CHINA.

MISS MARTHA NOYES, CANTON.

I ALWAYS used to think that one would have a very "settled down" feeling after being once fairly at work on mission ground, but nothing could be farther from the reality. We often feel like quoting the passage, so often upon Walter Lowrie's lips, "I am a stranger in the earth." Within the year, six from the girls' school and two from the women's department have received baptism and united with the church. Three of these had been waiting a long time for permission from their friends to take this step, but finally felt that they must obey the command of their Saviour, even if their relatives did not give their consent. One of them, a very lovely Christian, after repeatedly begging her mother to be allowed to do this, said she had decided that she must, although her mother steadily refused to grant the request. The Thursday before our October communion Aping thought she would make one more attempt, so she said to her mother, "I think I must join the church this time." To her surprise her mother replied, "Well, if you want to join the church, join it." She was very happy, and said she knew her mother was led by the Spirit to say this, that she had been praying all day that she might not answer "No."

The eldest girl in school has left not to return, and we shall miss her presence and help very much indeed. She is such an earnest, untiring Christian, never so happy as when she has an opportunity to "talk the doctrine" to some one who does not know about the one living and true God. She has committed and recited the *entire New Testament*, with a large number of the Psalms, and can explain the Scriptures very well indeed. She seems truly one taught by the Spirit, and we hope after her marriage that she may become a helper. The two women of whom I spoke are being trained for

Bible readers. Last summer three of the women began the study of medicine under the care of Dr. Kerr. They have a room and live in the hospital, where they have the very best of advantages of hearing lectures, witnessing operations of a surgical nature, and themselves assisting in the care of those under treatment. The Chinese seem very favorably impressed with the idea of having their own women taught the practice of medicine, and surely it will be a great blessing to our sex in this land. We hope this is but a beginning of greater things in this direction. We constantly are led to feel the advantages and benefits of our removal to this part of the mission. People from long distances are brought to the hospital. There is a Bible-woman living in it for the sole purpose of giving Bible instruction to all such. They learn of the school so near them; and, during the past term, two women who came to care for sick relatives have employed their leisure time in study. We hope both will in time become teachers. The pupils are exceedingly interested in the patients, and very frequently ask for books to give to them. Their favorite selection seems to be the one entitled "Come to Jesus." It does seem that their efforts for the conversion of these "strangers from afar" have been greatly blessed.

MRS. CORBETT, CHEFOO.

A Chinese lady, an officer's wife, seemed very willing and anxious to listen. I was helped so much in telling her of our "first parents'" fall, of God's love for His creatures in providing a way of escaping through Christ, of the Saviour being God and man—just such a Saviour as *only could* save us; I was astonished at my own words, and seemed to myself to see the truth as never before, and seemed to have a *greater*, nearer view of God's plan of salvation than ever before. When I finished with "Oh, what a dear, sweet Saviour, to love us so much!" the tears stood in her eyes, and she spoke quite subdued. An hour later she came into the house of a neighbor to meet me again and hear more. I hope to see her soon again: her rank makes it difficult for her to come to see me. Was not some one praying for me at that time? I believe so.

CHINESE IN CALIFORNIA.

THE last Sabbath of August, 1880, was an interesting day at the Presbyterian Church in Santa Rosa. Some four years ago a Chinese Sabbath-school was started there, which, after some six or eight months, was discontinued. About two years ago it was reopened, and so increased as to give three evenings in the week to

the work. Of late it has been under the supervision of Mrs. W. Y. Wilson, associated with a number of very efficient volunteer teachers. There has been great interest manifested by the pupils, young men from fifteen to thirty years of age. Rev. A. W. Loomis, of San Francisco, visited Santa Rosa in July, to take part in the examination of six of these young men who had asked to be baptized. It was thought best that they should wait a few weeks longer, and in the meantime, by the assistance of Nam Art as interpreter, a Chinaman who has been for three years a member of the Presbyterian Church, they were put upon a course of catechetical instruction under the direction of the session. The last Saturday in August Dr. Loomis returned, and, in the presence of the session, subjected the young men to a rigid examination, whereupon five were received into church membership; and others who are interested, and who are believed to be Christians, have been put off for a little time, till they show a more perfect knowledge of the way of life. These young men seem very earnest and sincere. Coming as they do from the pagan darkness of heathenism into contact with a higher civilization (also a much lower one, as found on the "sand-lots" of the city, and the hoodlumism there and elsewhere in the state), it is wonderful how, in the light and liberty of the glorious gospel, they see light—they so clearly see the way of salvation—they grasp so quickly and fully the great leading truths of Christianity. It was not long ago that one came in six or eight miles from the country, where he was at work, to learn something about our Jesus, who he had heard was able to save from sin and death. Sabbath morning Dr. Loomis preached from John iii. 10, giving an able and interesting discourse. There was a very full house in the morning, but at night the church was not able to hold all who came, many going away, and large numbers standing through all the exercises who seemed to be exceedingly interested in the service. The Doctor spoke briefly from Zech. ix. 10—"He shall speak peace to the heathen." After he had explained in Chinese the nature of the exercises in which they were about to engage, the five young men made their public profession of faith in Christ, Nam Art interpreting. Then the sacrament of baptism was administered to them, and they entered into covenant with God and His church to be His evermore. After prayer they sang in the Chinese tongue

> "Oh happy day, that fixed my choice
> On thee, my Saviour and my God."

And thereupon Dr. Loomis gave them a Christian admonition and charge, and offered prayer in their own language, and, after the singing of a hymn, the congregation was dismissed with the benediction.—*From Justitia's letter in The Occident.*

NORTH AMERICAN INDIANS.

Miss MacClarry.

August 12, 1880.

I enclose Mary's letter and hope you will enjoy it, but you must remember that Mary has not written for many years. She expresses herself well in conversation, being very intelligent; indeed, she is the most intelligent Indian woman on the reservation, with the exception of our Indian pastor's daughter, who has had better advantages. In a letter to Mrs. Keep last winter I gave an account of her wonderful conversion. She is a woman who is fully saved by the blood of Christ, and a great help to me in my work among the people. I can always rely upon her word, and the people respect her. We take counsel together about many things, and thus help each other. She speaks excellent Chippewa, and her assistance is valuable to me in translating the Testament. One morning I went to see her when she was sick, and she offered to hear me read a chapter in Chippewa. I chose the 17th chapter of John, thinking it would be a good chapter to read in my visits to the sick. I translated it, too, with her help, and the time passed away so rapidly and pleasantly that when I arrived at the Mission I found my girls had come home from school, had taken their dinner, and done all their work in the dining-room and kitchen, and I had lost my dinner. Was that not amusing?

We thank you for the prayers that were offered up for us at the meetings. What should we do without Room 48?

Our girls and boys have gone home for vacation, and we are alone, having a nice rest, quite an unexpected one, too. How quiet it is and peaceful. I am really enjoying it, though last Saturday a lonesome fit came over me. I went over to the Indian pastor's, and told him how I was feeling, and he looked surprised, and said, "Can you not get enough work to do, to keep you from being lonesome?" It was a reproof. There is plenty of work to do, and one must not think of self, yet the lonesome feeling will come sometimes. You can imagine how much good a letter does sometimes.

EXTRACTS FROM MARY'S LETTER.

I think when I see or know any child of my Saviour, that she is my friend or relation, although I have some friends here who do not stand on the Christian side. I feel so sad sometimes when I think about my mother, and father, and my niece Ogimageshekgokwe, that I feel lonesome, and cannot rest my mind, so I take my Testament and read it, and I find words to think about that rest my mind; and sometimes I come to the Mission, and when I hear the good lady, Miss MacClarry, talk, I forget my troubles here in

this world. I believe they are all gone to heaven, to Jesus, whom they loved and served and trusted here, and I know they are happy now, and here I am left alone. Please remember our woman's prayer-meeting here. I think I will tell you about the meeting. It was commenced last winter after New Year's. It has been kept up well since that time. The women feel free to speak and to pray, and they enjoy the meetings more than ever since Miss MacClarry has come. She does a great deal of good. I thank the Lord that He has sent another good servant of His here to work among us. I am near the Mission now, and can visit there often, and Miss MacClarry visits me. We read the Chippewa Testament sometimes, and she translates it into English, with my help. She is learning Chippewa very fast. She lent me some nice books to read, by a lady called Anna Shipton, with such nice stories in them, about Christian people. They help me so much. I tell them to my husband, and to the people when I talk to them, and George, my husband, tells the men about them, and in this way they do a great deal of good.

CHIENG MAI, LAOS.

MISS EDNA S. COLE.

WE have had much trouble about feeding the girls. We could not get it under our control, because we knew so little of the people and their way of living; but now do you want to hear what arrangements we have made? How we wish you were here, that we might talk them all over with you, and have you advise with us! Mrs. Wilson has doubtless told you how these people live, but we have planned to have a long table large enough for all to be seated at once. This is a most gigantic plan, the like of which was never known in this land before. I wish we could sit down with our girls at the table just as you do, but we cannot do it. We have divided all the work into circles, but that includes out-door as well as house work. We have a nice large garden (vegetable), and the girls will water and weed it. They will care for the front yard with all its pretty flowers. We feel quite satisfied now with all except the washing; as we have no tubs, or flat-irons, or washboards, we find it very difficult. Then there are these questions: "Shall the girls study all day?" "What shall they study?" "Shall they have some kind of work in the afternoons?" and if so, "What shall it be?" Oh these dear Laos girls! that they may be led to the Saviour and become true followers of Jesus, that when they leave us it may be to return to their homes willing to live with their friends, and be useful in the Lord.

Tuesday next is the Laos New Year, and this is the time for

much spirit worship, and feasting, and merit-making of all kinds. We are going to try to give a pleasant day to the church members, and have invited them all to spend the day and take dinner with us. We want it to be a kind of church sociable, and we are going to try to have them quite often. These people when they become Christians have to give up most of their entertainments, for they are so connected with worship of spirits; and we would like to help them in this, and show that we sympathize with them. At the last communion service eight more were added to the church, and among the number was one whole family who had been accused of witchcraft, and had come to us for protection. They were not with us long before they gladly accepted the Lord Jesus. It has been so pleasant this year, we have not had a single communion that some one has not applied for baptism. There is now a little village near Nan Intah's, where nearly all the people have become deeply interested through his teaching. I have often been disappointed at the ignorance of the native Christians, but I am not now; I think if they become willing to give up their spirit worship, which has such a deep, strong hold upon them, it certainly is the work of the Holy Spirit, and a very great work too. Oh, these people are so bound by Satan's chains, so full of fear and superstition, that it is pitiable!

Miss Mary Campbell.

I must tell you of the scene I have just witnessed. An old man seventy-four years old, the father of one of Dr. Cheek's servants, has been for several months one of Dr. Cheek's patients. He has been a great merit-maker, and a firm believer in his religion. His last great merit-making was the means in God's hand of bringing him to the One through whose merit alone he has found peace. At that time by exposure in the night air he contracted a severe cold, from the effects of which he has never recovered. A few days ago he gave up his own merit, and now trusts in his Saviour. He wished to unite with the church at the next communion. A few days ago he asked how long it was before communion, and said he was afraid he would not live till then. He seemed to be sinking very fast, so this morning a few of the church members from this side of the river went to his home, and there lying on his bed he gave himself publicly to the Lord, and partook of the sacrament. His faith is like a child. The words of Jesus, "Of *such* is the kingdom of heaven," keep running through my mind all the morning. He will be in that heavenly kingdom before many more days, happy with his Saviour. Have we and you not had enough to so encourage and strengthen our faith that we may never again falter? Since last October (the beginning of our mission

year) twenty-one have united, and our church, which five years ago numbered only three or four, now numbers sixty. Others are seeking the way, but some through fear of being deserted by friends are halting. Pray for us unceasingly!

PERSIA.

Mrs. L. C. Van Hook.

Tabreez, June 16.

I was doing all I had strength for before the famine came on, so with it the pressure on me was very great and the reaction has been severe, but since school was out I have been letting the world in general, and Tabreez in particular, jog on without me, spending half my time in bed and most of the other half on the lounge, humoring my poor tired head until it is now once more willing to let me take up my book and pen. In spite of famine prices I had money over, so I believe I can double the number of pupils another year without asking an increase of appropriation. This is gratifying for two reasons, first in finding the expense of running the school less than I had feared it would be, and second in the assurance that the servants are careful and economical in the use of what is put into their hands. . . . I have been trying all the week to find time to finish this, but each day has seemed to be fuller than the preceding. "Time to rest" with us can only be had by locking the doors. It is difficult to know just where to put the dividing line, on mission ground, between care for one's self and care for the work.

In regard to meetings it makes little difference as to the expenditure of strength whether we have a room ful to talk to or but two or three, whether they meet at an appointed time or happen in, whether at our homes or at a friend's. Our daily work is to tell the story of the cross to those with whom we are thrown, in the simplest possible manner. For me, I think it is easier to conduct a meeting where the women have come expecting to hear the word, than it is to lead the conversation in religious channels with a company of indifferent and worldly women, bent on having a good time.

SYRIA.

Miss Fannie Cundall.

Duma, Mt. Lebanon, August 9.

I wish you could step into our pleasant sitting-room this beautiful morning, and see how comfortably we are situated, though our house is rough and rude, with mud floors, mud-plastered walls and

ceilings, black with smoke from the winter fires. You would be much interested and amused at the rude native attempts at comfort and economy, and the bins or places in the walls of every room, for their winter stores, would strike you as being very convenient, but far from ornamental. However they are the pride of every builder here, and some of the work put upon them, though rude, shows an attempt at artistic effect.

From our house, especially from this room, we have a fine view of the mountains which are round about Duma, of the valley, the villages on the opposite mountains, and the Meena, and the sea in the distance. I take great delight in it, and do not think I should ever tire of it. It is very different from what I expected it to be, from what I heard before we came up, and I think we are fortunate in having so pleasant a place to stay in, during these scorching hot months, which in Tripoli are unbearable. Before school closed and before we left, it was very, very warm, day and night; and now Mr. Jessup, who is down there looking after the new building, writes that the heat is intense. I can hardly realize it, for it is so cool and delightful here, and it does not seem possible that we are so far up on the mountains, although while we were taking our nine hours' ride, I thought we were a long way from Tripoli and the plain. We started at 3.15 in the P. M. and reached Duma at 12.15 at night, after a tedious ride over the roughest road I ever saw in my life. Part of the way we had to walk, and pick our way over the rough stones as best we could. We were rather lame for two or three days after, but now are well rested, and I think better off than we should be elsewhere. Mr. Jessup has a large house with a roomy porch in front of it, and here the Sabbath services are held. Last Sunday there were 180 present in the morning, and more attended Sunday-school in the afternoon. Miss La Grange, Mrs. Jessup, M. Athrua, Muallin Giurgius, and the Beg's son and daughters, who have both attended the Beirut schools, are teachers. Muallin Lias, the native teacher and preacher, is the superintendent, and I play the melodeon and amuse the babies that the mothers of Miss La Grange's class bring. I am greatly interested in the people here, and think it is a good field for earnest work. God grant us strength and wisdom to do it!

A LADY told me recently that a "high-blooded" Japanese lady was reading the catechism in her school, and when she came to the statement, "God made man out of the dust of the ground," she remarked, "That may be true of foreigners, but the Japanese descended from the gods."

Home.

PASSAGES OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN NOVEMBER OF THIS DECENNIAL OR PRAISE YEAR.

1 Tim. vi. 6–19; Phil. ii. 4–11.

Golden Text for the month.—Luke xi. 41. Especially the last part of the first clause.

PRESSING TOWARD THE MARK.

THERE is no doubt that God is interested in the smallest affairs of our lives, and that He has planned every hour and every day with a motive. What? To build our character. If we would put ourselves in the way of watching life to see what its lessons are, how different would be our acceptance of them! He is merciful in concealing His plans from us, because if we knew them for even ten years before us we should have no strength or power to live or endure them. He asks us to carry but one burden at a time. He has not tied them in bundles. The trouble with us is that we will carry over yesterday's, we will borrow to-morrow's, and so we weary and wish we knew the end. We see only the clouds, and are blind to the patches of blue and the glimpses of sun, and unsusceptible to the cool breeze, so lose the refreshing.

God is the Great Teacher; and if we turn aside and "make light" of His instruction life will be very monotonous to us. God is going to keep us on one plane until we learn what He would teach. When we see people stumbling along in an old rut, without any advancement, it is simply because they refuse to lift their feet to get into the smooth path; there is no one to blame but themselves. They see the level road; but their fathers walked in the rut, and that is their reason for following. We are plainly instructed to "walk in the light."

The last decade has shown in a wonderful degree that woman has before her a "high calling," and it is to be successfully attained by steadily pressing forward in a manner peculiarly her own, unostentatious, unobtrusive, yet firm and strong, a power that is felt on the side of right and righteousness; sweeping like a wave of goodness over the land; creeping like the ivy slowly yet surely over and through difficulties; coming out on the conquering side. without a perceptible view of the struggle. If we are willing to be

> "A broken and emptied vessel
> For the Master's use made meet,"

we may be assured of active service in life. He will fill our hearts and hands, and we shall never complain of *ennui*. But again we want to be the choosers, and are not willing to commit ourselves to Him. Strange, is it not, when all the time, if we stop to think, we are satisfied He knows best! "All things are in His hands."

We shall never reach the "mark" unless we give up struggling to do some great thing, and are content to work out the small duties. We ask our children when they come from school, "What have you learned to-day?" We expect that they have learned something, it may be a word, it may be the solving of a problem, it may be a great truth. So we are in a great school, and God expects us to be wiser at night than in the morning hour. Are we willing to pass review, and answer the question, "Soul, what hast thou gleaned to-day?" Oh, the magnitude of God's thoughts, the extent of His work! and He has given us the faculty of comprehending it all if we will open our souls and let in the light.

What a promise we have, "A light to our path, a lamp to our feet!" If we "press on" the path will be plain until we reach our "high calling in Christ Jesus." MRS. E. G. HURD.

DELPHI, INDIANA.

WILLING hearts and hands helped day by day in the last hurried preparations for Miss Carey's departure. Houses at each end of the town were opened, and the ladies gathered for planning, sewing, and packing. Our pastor had been sick, but feeling somewhat better, in the absence of Miss Carey's pastor from Frankfort, on Sunday at 4 P. M., he held the farewell services. It was a most precious meeting—there was a full house of sympathetic warm friends from every congregation. Strong, earnest prayers went up in Miss C.'s behalf, and when she stood up and told why she had given her life to this work of foreign missions, and how that work had affected her own soul, there were not many dry eyes in that assembly. The pastor's address on behalf of the church and friends stirred all hearts. After the benediction almost every one came to take her by the hand, when tears again flowed even from the eyes of those who knew little of her work and loving sacrifice.

A CO-LABORER writes: "This work will not end with us, we have been but as the entering wedge. Others will carry it on in answer to our prayers long after these tongues are "silent, cold, and still." I thank God every day that I have lived just at this very time, and I want to praise Him throughout eternity. This little life, how soon it is gone, while a saved soul will live through

endless years! The subject is overwhelming. . . . The Lord has given His own word that all nations shall serve Him. He can work without and above human agencies, but He loves to have us co-workers with Him, willing that we sinful ones should share His glory.

NEW AUXILIARIES.

Altoona, Ill.
Black Jack, Kansas.
Burr Oak, Mich.
Calhoun, Ill., Richland Church.
Centralia, Ill.
Chicago, Ill., 3d Church S. S.
Chicago, Ill., Jefferson Park S. S.
Chicago, Ill., 5th Church S. S.
Frankfort, Ind., Albert Whiting Bd.
Franklin, Ind., Do what we can Bd.
Garden Plains, Ill.
Salt Lake City, Utah.
Washington, Kansas, Clear Creek.

HONORARY MEMBER.

Mrs. John L. Griswold, Peoria, Ill.

NEW LIFE MEMBERS

Mr. R. A. Baird,
Mrs. R. A. Baird,
Mrs. Lucy E. Beecher,
Mrs. H. K. Hennigh,
Miss Mary Kelly,
Mrs. Lucretia Pratt,
Mrs. Richard Waugh.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to September 20, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE. — Bellefontaine, $25; Upper Sandusky, $15, both for sal. Miss Hartwell, ... $40 00

BLOOMINGTON.—Mrs. E. S. Wardell, for Persia hos., . 5 00

CEDAR RAPIDS.—Cedar Rapids 1st, sal. Miss Jewett, $46 71; 2d, Miss Jewett's gatekeeper, $9; sal. Miss Cochrane, $2 50; Clinton, $30 35; Miss. Bd., 19 19; Marion, $7 20; Mechanicsville, $20; Lyons, $5; Scotch Grove, $3 20; Vinton, sal. Miss Jewett, $75; Y. P. Soc., sal. Miss Cochrane, $6 25, ... 224 40

CHICAGO.—Arlington Heights, $6 30; Chicago 2d, Bible Class Aux. Soc., sch'p Baraka, $14 29; W. M. S., Mrs. Van Hook's sch., $49 50; H. M., $2; 3d, sal. Mrs. Kelso, $30; 6th, Persian pastor's wife, $35; 4th, $31 50; Evanston, Syrian sch., $68; Hyde Park 1st, sch'p Oroomiah, $10; sch'p Bangkok, $10; Mrs. C. B. N. and daughter, sch'p Bangkok and Laos sch., $5 24; Lake Forest, Y. P. Miss. Soc., $31 75; W. M. S., $18 50; Steady Streams, $6 95, ... $319 03

COUNCIL BLUFFS. — Malvern, Mrs. Eliza Baird, . . 50 00

DAYTON. — Oxford, Western Fem. Sem., Tripoli sch. bldg., $60; Laos sch. bldgs., $63, ... 123 00

DETROIT.—Plymouth, Mrs. E. G. Bryant's S. S. class for Miss Dean, $1; Pontiac, Y. P. Miss. Soc., sch'p Bang-

kok, $7 50; Milford, Mexico, $25: Ypsilanti, sal. Miss Dean, $50, . . $83 50

EMPORIA.—Belle Plains, $6 70; Newton, $6; H. M., $3 50, 16 20

FORT WAYNE.—Elkhart, sal. Mrs. Farnham, $13; Miss. Bd., $20; Fort Wayne, $200, 233 00

FREEPORT. — Galena, Miss. Circle, $25; Middle Creek, $125; Ridgefield, Willing Workers, sch'p Rio Claro, $30; Rockford, H. M., $40; Winnebago, Willing Workers, Laos sch., $10 28, . 230 28

INDIANAPOLIS.—Hopewell, Infant class, Laos sch. house, $1 93; S. S., $2 80, . . 4 73

IOWA. — Birmingham, $10; Libertyville, $14; Mt. Pleasant, $12 30; sal. Miss Cochrane, $25; Mediapolis, sch'p Futtehgurh, $10; Spring Creek, $3 75; Troy, $13, ... 93 05

KALAMAZOO.—Allegan, . . 5 00

LANSING.—Lansing, . . 18 00

LIMA.—Findlay, $16; Lima, Syrian sch., $38, . . 54 00

MANKATO.—Mankato, for China, ... 32 00

MATTOON.—Neoga, $15; Paris, $10; Taylorville, $8 50; Tuscola, $15, all sal. Mrs. Johnston; Shelbyville, $20, same; Pleasant Prairie, $17, 85 50

MUNCIE.—Portland, $10; Muncie, $12; Wabash, $35 93, ... 57 93

OMAHA.—Dakota City, $5; H. M., $3; Schuyler, $3; H. M., $3, ... 14 00

OTTAWA.—Excess of del. expenses, $2 50; Aux Sable Grove, $6 76; Farm Ridge, $20; Granville, sch'p Petchaburi, $15; Morris, Helping Hands, $3 85; Somonauk, $8 10, ... 56 21

PEORIA.—Mrs. J. L. Griswold, 100 00

ROCK RIVER.—Princeton, Armor Bearers, Laos boys sch., 10 00

SCHUYLER. — Bardolph, $10 75; Kirkwood, $15; Macomb, $19 31; Monmouth, $44, ... 89 06

SOUTH OREGON.—Eugene, Oregon, $8; Pres. S. S., for Laos sch., $3 25, . . $11 25

ST. PAUL.—Hastings, $10; Minneapolis, St. Andrew's, $52 70; Westminster, $35; St. Paul, Dayton Ave., $5; House of Hope, $30; Stillwater, $15, all for Mrs. Campbell's outfit; White Bear Lake, Mt. sch. Persia, $20; St. Cloud, boat for Gaboon, $15, . . . 182 70

SPRINGFIELD.—North Sangamon, sal. Mrs. Corbett, $4 45; Springfield 1st, Y. L. Soc., B. R. Persia, $40; 2d, $20; Unity, $36 70, . . 101 15

WATERLOO. — Ackley, Laos sch., $2; Miss Pratt, India, $10; Cedar Valley, $12 07; Dysart, $6 25; Grundy Centre, $5 50; La Porte, $5, . 40 82

WISCONSIN RIVER. — Oxford, S. S. class, for Siam, . . 45

MISCELLANEOUS. — Greensburgh, Md., sal. Miss Anderson, $25; Shelby, Ia., Mrs. N. S. Lodge, sal. Miss Cochrane, $2; Mechanicsville, Ia., $1; Vinton, Ia., $1; Corning, Ia., $1; Russell, Ia., $1; Mt. Pleasant, Ia., $1; Jeffersonville, Ind., $1; Goshen, Ind., $1; Vincennes, Ind., $1; Marshall, Ind., $1; Muncie, Ind., $1; Hanover, Ind., $1; Seymour, Ind., $1; Morris, Ill., $1; Sparta, Ill., $1; Macomb, Ill., $1; Springfield, Ill., 2d, $1; Y. L. Soc., $1; Kankakee, Ill., $1; Waukegan, Ill., $1; Canton, Ill., 60 cts.; Champaign, Ill., $1; Owatonna, Minn., $1; Stillwater, Minn., $1; Menomonee, Mich., $1; Milford, Mich., $1; California, Mich., $1; Hillsdale, Mich., $1; Granville, O., $1; Dakota City, Neb., $1 ($55 60); Famine Fund, $517, . . 572 60

Total for month, . . . 2852 86
Previously acknowledged, . 7596 50

From April 20 to Sept. 20, $10,449 36

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *Sept.* 20, 1880.

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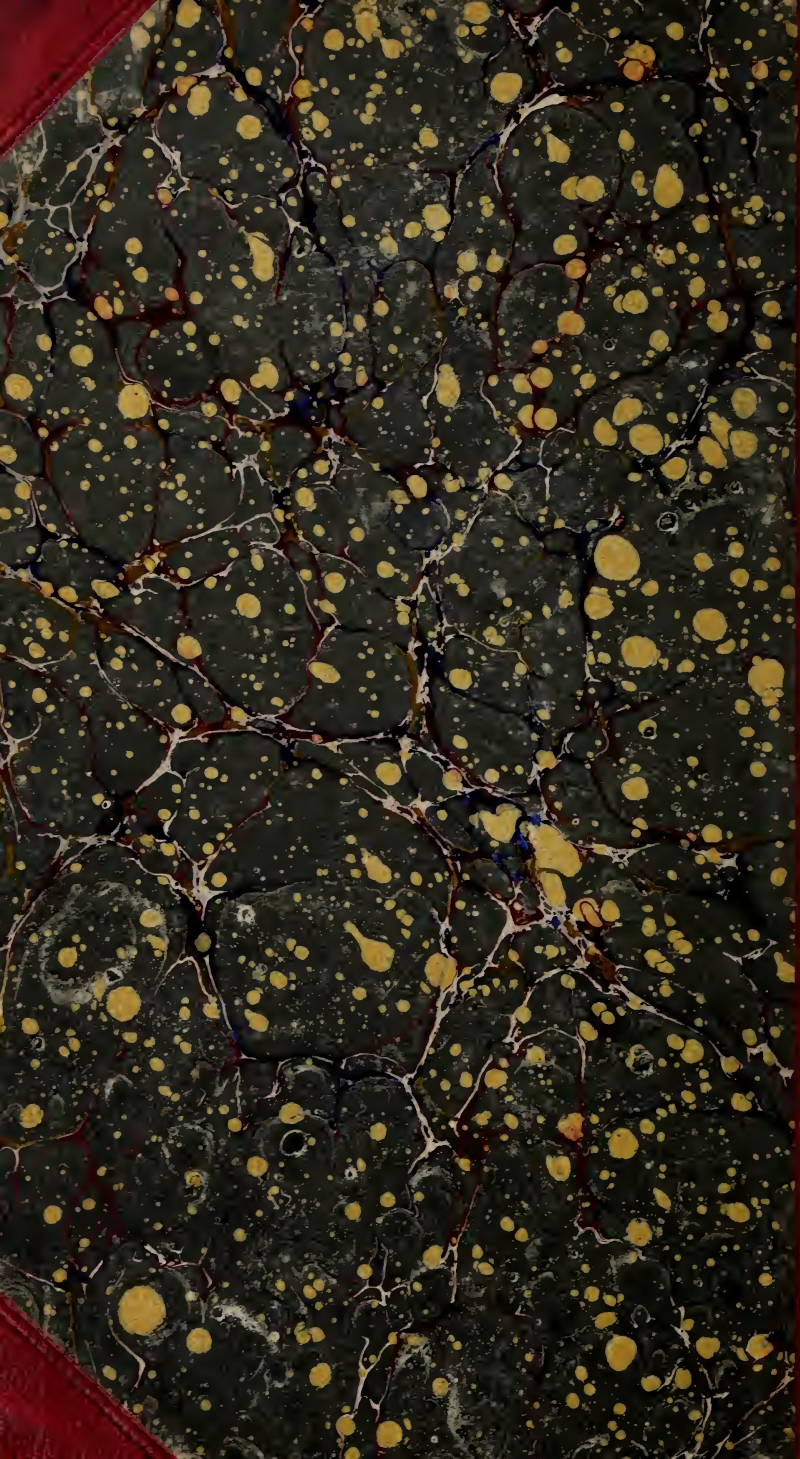
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